184 [86 cont.]
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would not part with them for a long time, even for a high price. Lesson, Revue d'Anthropologie, V, pp. 264 f.

inches in diameter were put into the pierced ear lobe, as well as leaf spirals which gradually enlarge the hole (6). The septum

6. D'Urville, pp. 164, 214, 355 (Sainson); Atlas, Pl. 136; 167; 176; 178; 2-3; 185.

holds a rod, a shell peg, or, according to Dillon, two white chicken feathers (7), whereas D'Urville's illustrations show rings

7. D'Urville, p. 135, and Atlas, Pl. 167, 3; 176, 5; 178, 5. According to Sainson in D'Urville, p. 355, the rod is of bone; according to Lesson, p. 265, sometimes of a cachalot tooth.

in the nostrils (8).

8. D'Urville, Atlas, Pl. 178, 4.

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302 Only the hair style of Vanikoro shows a striking peculiarity. Here, too, boys wear the crest of hair, and older men, as on Ndeni, color the hair, which is cut quite short, white with lime. The young men, however, let the hair grow long; according
184 to Dillon, they even take the hair of the dead or of slain
293 enemies, gather it all together into a conical structure, and
265 cover it with bark cloth, preferably red in color. The entire
727] structure reaches a height of more than 12 inches and, as a result of its weight, often sinks down onto the back. The edge of the tapa covering is decorated with flowers and chains of beads (9). Dillon is the [87] only author who mentions a similar

9. Dillon, pp. 154, 275, and

[138 cont.]

726 More recent authors also give evidence concerning the courage
[152] of the Santa Cruz Islanders, who were in the habit of shooting
721 their arrows in volleys (5). According to Mendana, the villages

5. Carteret, p. 351. Markham, p. 145.

[202] communicated at night by means of fire signals if danger threatened; during the day boats traveled from place to place. As the danger approached, all the members of the tribe brought their possessions to the chief's village for safekeeping. Mendana mentions that once 50 boats with hidden weapons assembled at one place, apparently for a planned expedition against the enemy (6). Shortly before the beginning of the battle, Markham

6. Dalrymple, p. 82.

reports, a warning cry sends the women into hiding in the bush. A Homeric battle of words is the prelude to battle on Vanikoro.
726 During the fighting on Ndeni the opponents make as much noise as possible, and each individual is in constant dance-like motion, which of course makes it considerably harder for the op-
727 ponent to hit him. In the battle described by Markham, which lasted about half an hour, there were only two or three [139] persons wounded, but from what has been said about the manner of fighting and the courage of the natives, it can be assumed that the battles are often bloodier (1). In Vanikoro the Teve

1. Markham, pp. 161 ff. D'Urville, pp. 159, 172; 354 (Sainson). Markham, p. 145, speaks of a war dance in Nukapu before any kind of hostilities were begun. The interpretation is doubtful, however.

[114]

people claimed that they killed nine men in a recent fight. Mercy is not shown there during the fight; the wives and

[139 cont.]
727 children of the defeated are carried off, and there is evidence of the relentless pursuit of victory in D'Urville's time when three villages were abandoned by their inhabitants and fell into ruins. Allegedly the victors confiscated the land, but it is not said whether they made use of it. Quiros speaks of slavery in [567] Taumako (2). The skulls of slain enemies were probably hung

2. D'Urville, pp. 166, 190. Dalrymple, p. 131. Dillon, p. 170. Joest in Baessler, p. 379, denies that there is slavery on Ndeni.

in the bachelors' houses, at least on Vanikoro. According to [216] the data that Quiros obtained in Taumako, cannibalism was not 726 practiced on Vanikoro (3). As a signal of peace, the waving of

3. Dillon, pp. 157, 232 (skulls of Europeans), 269. D'Urville, pp. 159, 217.

a green bush is mentioned by Quiros for Taumako and by Markham for Nukapu, while for Vanikoro Dillon mentions the throwing of twigs into the water. D'Urville speaks twice of the waving of white cloths, once toward Europeans; a European example for this is perhaps not to be definitely excluded (4).

4. Dalrymple, p. 128. Dillon, p. 145. D'Urville, pp. 172, 522. Markham, p. 145.

712 The fortifications of the inhabitants of the northern islands have already been mentioned (5). The natives of Taumako,

5. Cf. pp. 37 and 49.